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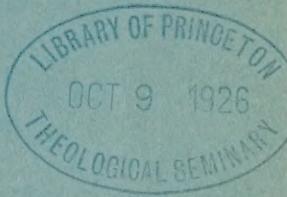
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BOSTONIA

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1926



INAUGURATION OF
DR. DANIEL L. MARSH
AS PRESIDENT OF
BOSTON UNIVERSITY

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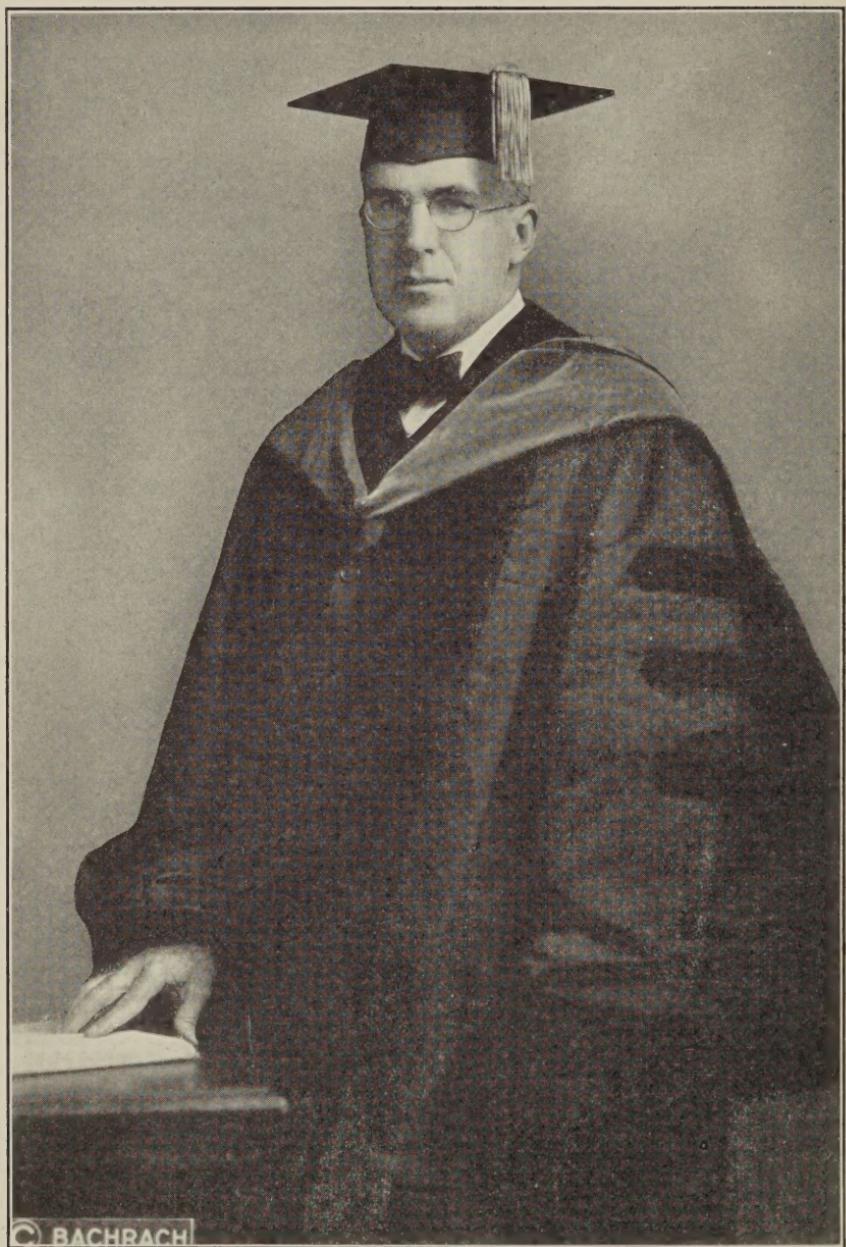
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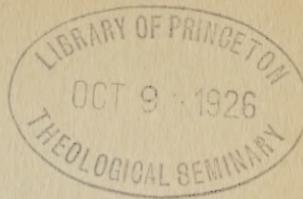
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PRESIDENT DANIEL L. MARSH, D.D., LL.D.

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1926



Inauguration of

DANIEL L. MARSH, D.D., LL.D.,

as Fourth President of

BOSTON UNIVERSITY

May 15, 1926

BOSTONIA

VOL. XXVI

JULY, 1926

No. 4

THE INAUGURATION of Dr. DANIEL L. MARSH as president of Boston University took place in Symphony Hall, Boston, on Saturday morning, May 15, 1926. The inaugural procession including the marshals, President D. L. Marsh, Dr. L. H. Murlin, Bishop William F. Anderson, the Trustees, the deans, the official guests and the delegates from other educational institutions formed in Horticultural Hall. The procession met, in Symphony Hall, the faculties of the University and three hundred representatives of the undergraduates, chosen by their classmates.

Two of the former presidents of the University,—Dr. WILLIAM EDWARDS HUNTINGTON and Dr. LEMUEL H. MURLIN, were present at the exercises. Dr. WILLIAM F. WARREN, the distinguished first president of the University was unable to attend but he wrote a salutation which is printed in full elsewhere in this issue.

Following the Inaugural Exercises a luncheon was held at the Hotel Somerset. At this luncheon several notable addresses were delivered.

This issue of *Bostonia* contains a complete verbatim report of all the principal addresses at the Inauguration Service and the Luncheon at the Hotel Somerset.

The sincere thanks of the University are due to the Associated Press and the daily press of Greater Boston, for their full and accurate reports of the proceedings and the many addresses.

Zion's Herald, always a staunch friend of the University, devoted its issue of Wednesday, May 19, almost entirely to the Inaugural Exercises. Notable features of the issue were numerous photographs of leading men and women intimately connected with the University at various stages of its career, and authoritative articles on the history and present status of the various departments of the institution. From this issue we take, with permission, the salutations from the three former presidents and the two former acting presidents of Boston University to the new President, Dr. DANIEL L. MARSH. The Editor of *Zion's Herald*, Rev. LEWIS O. HARTMAN, Ph.D., is a graduate of the School of Theology in the Class of 1902 and is a trustee of the University.

The thanks of the University are due to the committee of Trustees

and Faculty who were responsible for the details of the various exercises. Every scheduled event occurred at the advertised moment; every detail had been so carefully worked out that the entire program was completed without uncertainty or confusion. The Committee consisted of the following: Chairman, Bishop William F. Anderson; Vice Chairman, Mrs. Everett O. Fisk; Secretary, Professor Lyman C. Newell. The other members were: Trustees: Mr. George Bramwell Baker, Dr. William E. Chenery, Dr. Lewis O. Hartman, Mrs. George E. Henry and Mrs. Horace A. Moses; Dean Lucy J. Franklin; Professor Edgar S. Brightman.

The Boston University Glee Club rendered a greatly appreciated service by leading the singing of the congregation at the Inaugural Exercises in Symphony Hall.

All the speeches at the morning and afternoon exercises were of a high order and were interspersed with epigrammatic and witty remarks which held the close attention of the audience.

It was a happy thought to select from the great body of undergraduates a group of 300 representative students. No auditorium in Boston could have held the entire enrollment of 11,000 students.

A notable feature of the inauguration was the broadcasting of the installation ceremony. This was sent out on the WBZ wave at 10.20 A. M. direct from Symphony Hall, Boston, where the exercises were held.

THE ACADEMIC PROCESSION.

(Left to Right): Professor Edgar S. Brightman; Marshal, Bishop William F. Anderson; Former Governor John L. Bates; Dr. George A. Gordon; Dr. Lemuel H. Murlin; President Daniel L. Marsh; Dr. Lewis O. Hartman.



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INAUGURATION SCENE. PLATFORM IN SYMPHONY HALL.

The Inaugural Service in Symphony Hall

The program was as follows:

HYMN — “Lead On, O King Eternal.”

BOSTON UNIVERSITY GLEE CLUB

PROFESSOR JOHN P. MARSHALL, *Organist*

Bishop WILLIAM FRANKLIN ANDERSON, after reading from the Scriptures the twenty-eighth chapter of Job, delivered the following Invocation:

Almighty God, the father of the generations of mankind, the source of all wisdom, the fountain of all good, we earnestly seek Thy face and favor at this hour. We thank Thee for that hidden path which no fowl knoweth and which the vulture's eye hath not seen, but which the spirit of man may find and follow because Thou givest him understanding through Thy Son whom Thou hast sent to be the Saviour of all. We thank Thee for the revelation and experience that this hidden path leads to thine own great mind and heart.

We render hearty thanksgiving for this institution under whose auspices we have come together this day, for what it has been and for what it has done, for what it is, for what it is yet to be and to do. We praise Thee for the good men and women who laid its foundations in faith, hope and love, and that they builded better than they knew; that sacrifice and service were the watchwords of those earlier days. May the exercises of this hour deepen and confirm that same spirit in us their successors and inheritors.

We come now to pray for Thine especial blessing upon the new president of Boston University. Do Thou give to his mind the spirit of knowledge; to his will the steadiness begotten of a deep conviction of his divine mission, to his judgment a poise and mastery born of fixedness on God, to his heart the spirit of a great passionate love for God and men. May he lean not unto his own understanding, but may he seek ever that wisdom which cometh from above. Under his leadership may the ministry of this university to the city, the commonwealth, the nation and the world become continually wider and deeper like the flow of a mighty river. We pray for those who share with him the burdens of his weighty responsibilities. May the trustees be men and women of large vision, of worthy educational standards, of real

statesmanship, of approved practices in business, of generous philanthropy, of deep and sincere consecration. May the members of the several faculties be devout in spirit, having a due sense of their responsibility in the training of the youth committed to their care, in mental fitness, in Christian idealism, in moral character; and may they ever exalt in the class-room that truth which makes men free.

We likewise commend to Thee the students in this university and in all institutions of learning. May they all come truly to see that the fear of the Lord is the beginning of wisdom and that to depart from evil is understanding. May the youth of our land and of all lands speedily learn that the supreme good in life is not in wealth, nor in power, nor in fame, nor in position, but that the real and abiding values lie in the realm of the spirit. And do Thou now graciously vouchsafe to all these interests this day and evermore the guidance which Thou alone canst give. And unto Thy great name shall be everlasting praises through Jesus Christ our Lord. Amen.

Former Governor JOHN L. BATES, president of the Board of Trustees of Boston University, delivering the seal and charter of the university to Dr. MARSH, said:

"Fifty-seven years ago a band of generous men actuated by the sole desire to serve their fellows, obtained from the Great and General Court of Massachusetts the charter that gave them the right to create a university to be called Boston University. Into its foundations these men poured the earnings of a lifetime, and upon those foundations they began the erection of a structure of helpfulness to men. They built no encircling walls, but left it open to every approach and declared that no limitations of race, sex, or religion should ever circumscribe its usefulness.

"For half a century and more it has grown rapidly until today, measured not by wealth, not by imposing buildings, not by broad acres, but by the number of lives it is helping to fashion, it is the largest university in New England and one of the largest in the world. While the great body of its students come from the community, yet, such has been its success, that daily there pass in and out of its portals, seekers of knowledge from every nation. It is still young, vigorous, hopeful, with its face to the future and with great chapters in its history yet to be written.

"For the fourth time this university inaugurates a president. Those who have served hitherto in that high office have been master builders. Their work stands like a great cathedral—imposing, forceful, symmetrical, gigantic, but unfinished, waiting for another master builder to take up

the plans and make real the entire vision. He who succeeds in such a task must be a man of tireless brain and large heart, one who can initiate and carry on, one who is stubborn in pursuit of achievement and knows no fear."

Then addressing Dr. Marsh he continued, "The trustees believe that in you they have the man. In searching through the land they found that in the busy, virile city of Pittsburgh, even as the mountains stand like sentinels raising their heads above that seething city, so you and your work towered against the human sky. You are called from a great work to a great work. No place of ease awaits you here. There are difficult problems to be solved, vast opportunities to be grasped, fatal battles to be won. You have accepted the challenge.

"With a profound conviction that under your leadership a great tomorrow dawns for this institution, the trustees have charged me formally to install you in the presidency, and, by virtue of their command, I now place in your keeping the charter of the university—its broad and deep foundation—and also the seal that attests its far-reaching power and authority, and I induct you into the office of President of Boston University and confer upon you all the privileges and honors pertaining thereto. May your administration be attended by Divine blessing; may your service be long, and when the sunset fires shall begin to glow on the horizon of your life may you, as you look back, find your greatest reward in the consciousness that you have spent yourself in bettering human lives and have been a factor in the uplift of mankind."

Replying to the Induction Address of Dr. BATES, President MARSH said:

Mr. President of the Trustees of Boston University:

I accept from your hands these symbols of office. This simple ceremony is impressively solemn to me. Your words of confidence, spoken on behalf of your fellow members of the Board of Trustees, touch me deeply. When I heard your voice calling me to this post, I heard it as the call of duty, as the voice of God; and, so hearing it, there was nothing for me to do but to accept.

I have been performing the functions of the office since the first of February—nor very long, it is true; but long enough to leave me under no illusions as to the exacting character of the work that must be done, and the weight of the burdens that must be borne by the president of the university.

I shall expect from the trustees unalloyed loyalty and unfailing support, and I know that I shall have it. For those who constitute the

board are not the kind of men and women who would call a man to such a position as this and then leave him alone and unsupported.

I shall expect from the community—Boston and all New England—financial assistance; for Boston University is in very great need of improved and enlarged facilities and increased endowment, and I cannot believe that men and women to whom God has entrusted money will allow an agency of so great service as Boston University to be cramped and hindered in its operations by lack of funds. I believe that the public is sympathetic and eager to coöperate.

I regard my associates in the staff of administration and in the faculty as coworkers, to be loved, trusted, and leaned upon.

I come among the students with a feeling of friendliness, warmth, sympathy, appreciation, fellowship.

I look to the alumni for encouragement and help in every undertaking, believing that their love for Alma Mater and their devotion to her best interest will increase with the increasing years.

Therefore, sir, I accept this office in a mood of optimism, of hopefulness, of a sense of coworking with the best and lordliest forces, of a conviction of ultimate triumph, despite difficulties. You have just now said "May your administration be attended by the divine blessing." I thank you, sir, for that sentiment, and I earnestly hope and fondly pray that all of us may keep in such attitude of mind and condition of soul that God can answer that prayer; for it is only in proportion as we have His blessing that the administration can be a true success. Mr. President, I shall do my best to help you and your fellow trustees to realize your ideals for Boston University—so help me God!

THE INAUGURAL ADDRESS

After a Choral Response by the Boston University Glee Club President MARSH delivered the following Inaugural Address:

When a captain takes charge of a ship he assumes vast responsibilities. Unto him much is given, and of him shall much be required. He must know maritime law so that he will respect the rights of other ships upon the seas, and as far as in him lies render aid to those in need. He must understand marine insurance and the laws of clearance for every port which he shall touch. He must be able to handle the ship, manage the ship's family, and apply the rules governing the operation of the crew. He must know where he is going, and what course to follow to reach his port of destination. He should make sure that his gyroscopic compass

has not become magnetized by the iron of the vessel, lest its tutored needle cause a deflection of the ship and bring it to ruin upon the rocks. He should be so well acquainted with the stars that at night-time he can find his position, and direct his course aright. He should be expert in the use of the radio direction-finder in order that when the stars are hid behind the cloud's blackest frown, he may not lose his way. He must be thoroughly familiar with the chart of the channels through which he is to guide his ship. He is required to know all about shifting sandbars, to keep accurate watch of tides and to be thoroughly familiar with local currents and conditions. He must be able to locate the islands, reefs and dangerous shoals, and to recognize the lighthouses and bell-buoys set up for his guidance.

I have been asked to captain the good Ship Boston University over educational seas. I understand that the Seal and Charter of the University, given me by the President of the Corporation, are to constitute my sailing orders and the chart of the channel through which I am to guide the Ship.

Our port of destination is Unselfish Service-for-the-Sake-of-Others. That is the whole symbolism of the Seal of Boston University, which you will find pictured on the first cover of the program. It is a circle, giving in Latin on its marginal rim the name of the institution and the year of its founding, 1869. The entire inner circle is spanned by the Holy Cross, floriated, a symbol of the Christian heritage and aims of the founders. Central to all is represented in outline the City of Boston, with its culmination in the State House dome. The harbor in the foreground points to the expected service to the whole human world through mutual coöperation in the highest lines of effort.

Unselfish Service! Toward that port we will keep this Ship steadily headed,—service to the city, the state, the nation and the world; service to young men and young women, and to older ones as well; service to individuals and to groups and to society; service, unselfish service for the sake of others,—and at that port we will aim continuously to deliver our cargo.

There are many today who are disturbed about the cargo. They say that every ship upon the high seas of education is overloaded; that the cargo has shifted; that we are in danger of capsizing the boat. It is as necessary to give attention to the capacity of an educational ship as to the capacity of any other vessel. One hundred years ago today the total college enrolment for the entire United States was 6,419. Today there are almost twice that number in Boston University alone. In 1869, the

year in which this University was founded, the total enrolment in New England colleges was 4,208. Today Boston University alone has two and one-half times that number. Get the impact of these statistics: in 1826, just one hundred years ago, the total college enrolment for the country was 6,419, in 1869, the year of our founding, it was 55,627; today it is 726,000. By comparison with other countries the figures are still more impressive, for the total number of students enrolled in institutions of higher learning in England in proportion to the total population is less than one to a thousand, in France it is two to a thousand, in Germany it is slightly over two to a thousand, while in the United States it is seven to a thousand.

Many experienced navigators upon the educational sea are fearful lest they shall be forced to land on the flat coast of standardized mediocrity a cargo consisting of the quantitative product of fact-crammed youth ground out of degree factories and stamped with education instead of carrying to some worthy port the qualitative product of recognized talent and superior individual initiative.

Perhaps we should increase our rate for passage on the high seas of education. Possibly we should require a different kind of ticket of embarkation. Perhaps we should demand a more careful viséing of the passport. There is a serious maladjustment in our whole educational system. Too often the college education is an abrupt break with the high school education. This lack of functional unity and continuity of the educational process presents the spectacle of a flotilla of nondescript craft, covered with unwholesome barnacles, coming up out of stagnant waters with a cargo of victims for academic slaughter. Many students that enter institutions of higher learning are ill-prepared. Others are natively incapable of pursuing exacting college courses. Still others are indifferent and lazy. As a result, intellectual standards are lowered, and students made of superior stuff are neglected while the time and attention of the teacher are consumed in trying to salvage the unfit. A prospective student seeking admittance to a university, should present other qualifications than merely a desire to go to college.

Classes should never be permitted to become so large as to make impossible the intimate contact of students with teachers. I like to think of the faculty and students together as constituting the crew on our educational ship,—the faculty engaged in research and the students employed at their task, each group helping the other by association and example. Education is the intelligent solving of problems, the mind developing in the course of the process. Initiative rests with the student.

The development of personality is the important item. The teacher is a teacher *in* a class rather than the teacher *of* a class. Thinking always begins with a forked-road situation, with a problem. Knowledge is method, ways of doing things, always connected with activity. The training *for* democracy is training *in* democracy. Training *for* initiative, responsibility, freedom, enthusiasm, sacrifice in a great purpose is training *in* those very things. To make possible this personal contact between professor and student, it is obvious that classes must not be allowed to get too large.

Having considered one side of the problem, let us now look at the other. Are we going to deny passage upon the high seas of education to ambitious and capable young men and women? You say that we are getting too many college graduates for the good of society? If so, what is to be our standard of eligibility for enrolment? We are in peril of emphasizing credits as though they were tickets of admission to the University, and of judging a student wholly on his ability to accumulate credits and pile them away like units of production in a shoe factory. We are in danger of forgetting that a student's character, purpose and spirit are of more worth than his credits, clothes, social position and ancestors.

But is there an immigration law in the country of Culture that prohibits young men and women from embarking upon this voyage, and has the quota already been filled? Has society reached the saturation point? I do not believe that there is as much cause for alarm in the situation as some leaders seem to think. It is true that enrolments in institutions of higher learning have increased by leaps and bounds, but hundreds of thousands of students are enrolled in technical institutes and vocational schools that only recently have come into existence. Such students, of course, do not plan to enter the regular professions followed by the graduates of the traditional type of college.

Moreover, the total number of living graduates of American institutions of higher education, including colleges of Business Administration, Engineering, Mining, and similar schools, is only 1,249,000—which is only one per cent. of our total population. About 90,000 will receive degrees this year. Let us look the facts squarely in the face: out of a hundred of our people one has completed some sort of an education above the high school; seven out of a thousand are enrolled in some institution of higher learning; this year there will be nine graduates to every eleven thousand of population. Are not those critics who fear such figures more or less victims of the ancient superstition that a college graduate must

have a "white collar job"? But would it not be wonderful to create a sky for the man who does not wear a white collar? It may be that the apprehension is due to an instinctive distrust of the masses. I believe that we ought to be able so to prepare and select students for our colleges and universities that education for the many will not prevent the emergence of naturally endowed leaders. If we can do this, the future historian of this period will discern leaders as peaks of some sunken continent, jutting through oblivion's sea. Furthermore, the arguments in favor of a still more widely diffused higher education are greater than those against it; for in a democracy, when a people undertake to do their own kingship, they assume the responsibilities as well as the privileges of the function. Democracy thrives on higher and wider education. America's best name is Opportunity. I think we should go slow about refusing passage to able and aspiring youths who seek to embark on our ship over the high seas of education.

The greatest menace confronting any ship upon the turbulent waters of education today does not come from overloading, dangerous as that is. It is presented rather by a submerged mountain chain of the crassest materialism. Especially is this materialistic conception of life a menacing obstruction in the way of any ship headed for the port of unselfish service.

In philosophy this peril shows itself as positivism, realism, naturalism, which proclaim that there is nothing more to the universe than matter and its laws, that everything is completely explainable as a necessary result of previous physico-chemical conditions. In psychology it shows itself as behaviorism or energism, which reduces psychology to a branch of biology or zoölogy, and regards biology as nothing but applied physics and chemistry. It asserts that man is part of this physical world, and nothing more; that a living organism is only a complex system of physico-chemical mechanism; that mental phenomena are dependent upon material structure; that all behavior springs from desire, and desire has its source in glandular secretions or chemical action,—that all of the thoughts of Plato or Shakespeare are but the products of glandular secretions. What glands they must have had! (Laughter.) In religion it shows itself as naturalistic humanism, which avowedly considers physical life as an end in itself; which evicts the soul with derision and regards personal immortality as a metaphysical superstition; which flouts the idea of a personal and transcendent God, and recognizes no power higher than the collective will of humanity, including the depths of degradation and the vagaries of self-will. It would have the rising generation believe that there is no such thing as ethical knowledge; that

there are no standards by which one can decide what sort of conduct is right or wrong except as to its consequences in the life of man considered as a physical organism; that there is no such thing as a "virtuous" life or a "sinful" life, but only a question of the satisfaction of desires. In logic, materialism is analytic rather than synoptic, and in education it has only the utility end.

Upon the rocks and reefs and dangerous shoals of materialism, and in its Hell Gates where the tumbled waters are jumbled together, it is inevitable that many a life makes shipwreck, and educational systems flounder, and I sometimes fear the ship of Christian civilization itself will become stranded or go to pieces upon the rocks. The natural result of a mechanistic conception of life is a rampant selfishness, which resorts to the specious reasoning that for every natural instinct, appetite or desire there is some counterpart in nature, and therefore if one desires a thing he has a right to get that thing if he can. This gives free rein to greed, avariciousness and strong animal passions. In the wake of this type of morals we find individual crimes, social injustice, political corruption, commercial dishonesty, economic unrighteousness, and international fear and hate and strife.

Whenever you convince a man that he is an animal, and nothing more than an animal, he will act like an animal. Whenever you can convince the world that science has given its verdict in favor of physical force and violence and against social justice, you will witness a recrudescence of the jungle.

As I take my place upon the bridge of the good Ship Boston University, with the endeavor to guide it through these menacing obstructions to the port of Unselfish Service-for-the-Sake-of-Others, I consult my chart to find out the course we are to follow, and this is what I read (I quote from the charter):

"The clear rents and profits of all the estate, real and personal, of which said corporation shall be seized and possessed, shall be appropriated to the maintenance and endowment of said university, in such manner as shall most effectually promote virtue and piety, and learning in such of the languages and of the liberal and useful arts and sciences, as shall be recommended from time to time by the said corporation, they conforming to the will of any donor or donors in the application of any estate which may be given, devised or bequeathed for any particular object connected with the university."

Reduced to simplest nautical terms, that paragraph means that our course has been clearly defined for us by a lighthouse on one hand called

"The Promotion of a Liberal Education", and a lighthouse on the other hand called "The Promotion of a Useful Education", and further on, nearer the port, is the range light called "The Promotion of Virtue", and still further on is the blazing beacon called "The Promotion of Piety."

The chartered equality of "Liberal" and "Useful" education should save us from running into either one of the two most prevalent dangers of education,—the measurement of values of knowledge solely by the test of its utility to the individual, and the pursuit of knowledge solely for its own sake without reference to its value to anyone at all.

According to the Charter, Boston University is to teach young men and women the useful as well as the liberal arts and sciences. It is to teach them facts and principles applicable to their life work. It is no longer possible to be an omnibus scholar. The objects of knowledge have multiplied beyond the receptive powers of the strongest mind. A reasonable guide is found in the Charter's provision for "learning in the useful arts and sciences." That accounts for the various Colleges and Schools that compose the University. Bodies become deranged, souls sick, affairs tangled; and out of these needs arise the learned professions. We must keep an eye on the lighthouse of a useful education in order that we shall not be guilty of aimless drifting through a maze of subjects that have no bearing on life.

But a worse thing than aimless drifting in the fog is the danger of a disastrous wreck upon the rock of utilitarianism. On every hand we see educational craft, caught in the rising tide of materialism, headed straight in that direction. Evidence of this tendency is seen in secondary schools and in colleges, and in professional and technical schools, where the content of the curricula is determined largely by its contribution to the making of a living. It is seen in the methods of study, where psychology, for instance, is valued in proportion as it enables the student to write an advertisement that will yield money, or equips the agent to sell bonds more successfully; where history is taught as a political science that will be useful to the modern politician; where languages are studied not for their cultural values or to furnish the creative imagination with materials for the reconstruction of an age now dead, but rather for the commercial advantage which accrues from the ability to transact business in a foreign tongue. In this way some educators would formulate the whole curriculum, interpreting it altogether in terms of utility. I recognize the value of a practical education, and the founders of Boston University also recognized that value, otherwise they would not have stipulated in

the Charter that the useful languages, arts and sciences were to be taught. But I protest against holding to the utilitarian point of view exclusively lest we find ourselves evaluating knowledge at the sacrifice of character and training practitioners at the expense of principle.

On the other hand, there are those who insist that knowledge is the end in itself and the only end of education. Against this idea also do I protest lest we foster that false scholarship that bends itself to the teaching of ideas instead of the teaching of men. This point of view, when exclusively held, makes for what its holder calls the "Academic mind", but which too often is only another name for intellectual snobbery; it engenders aloofness from life, stifles a sense of humor, sours the milk of human kindness, breeds detachment from the world of action, and glories in a dead formalism and mechanical externality.

We will not be shut up to the "either or" idea. We insist upon the "both and." Education is not *either* liberal *or* useful: it is *both* liberal *and* useful. There are modern educators who, while admitting the correctness of this position, so shift the emphasis in practice as to eliminate one or the other. Some advocate a *Liberal* and useful education. Others stand for a liberal and *Useful* education. Boston University stands for a *Liberal AND Useful* education. We sponsor a scholarship whose results are not valued for their own sake nor for the sake of their utility to the individual, but for the sake of their service to the community,—a scholarship whose devotees regard themselves as custodians of a sacred trust for the benefit of the nation and the whole wide world. Without this comprehensive idea we can have neither a true democracy nor a true Christianity. The utility idea of education taken alone degenerates into selfishness. The education-for-its-own-sake idea taken alone degenerates into aloofness from life. There must be a balance and a blending of the two values. We aim at an education that makes a living and that makes life worth living.

The founders of Boston University undoubtedly used the word "liberal" in its commonly accepted sense as denoting a course of studies fitted to broaden and enlighten the mind. We cannot honestly meet the conditions of this Charter unless the University concerns itself continuously and strenuously with the intellectual life of its students. No graver danger threatens higher education than subtly assails it when well-meaning and influential people advocate the lowering of the standards of intellectual life and scholarly work in order that larger numbers of ambitious but ill-prepared and incompetent youths and maidens may be allowed to slip through easy courses to graduation. To lower educa-

tional ideals and standards in any such fashion simply invites disaster to the Ship.

Fidelity to this charting of our course will save us from going aground upon the Island of Athletic Sports. The thing that makes this part of the channel dangerous to all ships on the educational sea is the fact that the Island of Athletics is largely a "made" island. The natural Island of Out-Door Sports has permanent and well-defined boundaries, and it thus becomes a land mark to keep us in the right course. No hidden bars of questionable practice scrape the bottom of our ship when we stop for fuel and refreshment at the true Island of Recreation. But the Island of Athletics, as known today, is artificial. It is a dump, and inasmuch as it is constantly being enlarged by additional cargoes of wasted energies, and the waters around it are shallow and full of menacing currents, it presents an awful peril to navigators,—especially so since the trade-winds of selfish ambition and the tides of materialism sweep straight in its direction.

This dangerous Island of Athletics-for-their-own-Sake is made by well-meaning and enthusiastic, but misguided alumni and other friends, who, forgetful of the port to which their good Ship Alma Mater is headed, dump in its path such rubbish as the pagan worship of physical efficiency; the idolization of men who may be inferior in every respect but in brute force; the ambition to secure victory at any cost; high-salaried, super-organized, unreasonably-specialized coaching systems; a reckless waste of money for football while the academic system starves; over participation in sports by the few and total neglect of them by the many; unwholesome newspaper publicity featuring individual players; a conniving and unethical professionalism in college athletics, and a confusion in the minds of youth as to why they go to college at all.

Having seen ships as good as ours baffled and almost beaten in the frenzied waters of this artificial island, I would erect here a bell-buoy to ring night and day its warnings upon this wild and wintry ocean shore.

But there is an island with safe harbors, friendly to navigators of the educational sea, and that is the Island of Sane-and-Wholesome-Outdoor-Sports. The lighthouse on its shore flashes "Work! and Play! and Rest! and Sleep!" as a daily rhythm worked out by nature, interference with which is accompanied by a lessening of our physical fitness. Labor unrelied by recreation produces fatigue, and fatigue produces hate, lawlessness, and despair. Recreation undirected, unregulated, furtive, produces vice, degeneration, and helplessness. Play is the natural expression of all the inborn instincts. When a man is natural and at his best, it is his

spirit that plays. Therefore, I would have athletics not for the sake of any championship, or gate-receipts, or drunken and gambling orgies; but, fixing responsibility in this matter where it belongs—definitely with the University authorities—I would have athletics of the students, by the students, for the students,—athletics that would at once stimulate loyalty and enthusiasm for the University through contests, and at the same time would develop muscular strength, endurance, energy, will-power, courage, and self-control, not in a few students only, but in all of them. But I would have our students remember that even here on this Island of Recreation we are destined for the port of Service, and therefore that physical efficiency is not an end in itself; the end is the blessing of others through our lives and labors. Hence I would encourage every form of play that fosters the spirit of coöperation, friendliness, loyalty, and good sportsmanship.

But there are other landmarks to the Port of Service in addition to the lighthouses called "The Promotion of liberal and useful Education." Our chart says that we are to determine our direction by a range-light called "The Promotion of Virtue." This is a light that flashes with five steady gleams: Moral Excellence!—Courage!—Loyalty!—Honesty!—Integrity! That range-light leads us beyond the point of policy and mere expediency. For virtue is goodness, but not of the whining sort. It is goodness that is victorious through trial, temptation and conflict. It is honesty tried and proved, especially in those things which go beyond the reach of legal requirements. It is integrity which denotes more than superficial and convenient honesty. Character is the most important end of education. Character, the life that "shines serene in the darkness and dread of night," is worth more to the community than the largest factory, bank or store, or any number of academic degrees. Mathematics may be used to rob a bank; chemistry may be used to kill; penmanship may be used to forge a check; psychology may be used to cheat one's fellows. Knowledge alone is not sufficient. Pilate had knowledge enough when Jesus was brought before him for trial, but he did not possess a sense of moral direction. On that memorable occasion he seized the word Truth that had been spoken by his royal Prisoner, and turned an epigram, flippantly asking: "What is Truth?" Imagine a man turning an epigram, and asking, What is Truth? when the real question before him was, What is Right? Boston University must stand for knowledge plus moral control. We aim to develop that high character which comes from a sympathetic and severe training of the known powers under right moral and religious influence. We stand for the promotion of

character, which is what one is in the dark or in the spotlight,—that keeps one true in the dark and humble in the spotlight.

According to this chart, our course is further defined by a blazing beacon called "The Promotion of Piety." Piety is a controlling reverence toward God. It is religious devoutness, and includes filial honor and loyalty to parents, superiors and country. This is not a commitment of the University to denominationalism, sectarianism, or even to a narrow patriotism, but is it a perpetual reminder of our Christian heritage.

A "liberal and useful education" will make a man self-supporting, acquaint him with practical measures for comfortable living, prepare him for citizenship, make him a man of letters, or a theologian, or a scientist, or an artist. But to be truly liberal, according to our Charter, it should go further; it should strengthen and broaden his faith in God; make keener his appreciation of spiritual realities; furnish him with a just conception of human life, its needs, possibilities, and obligations; deepen the distinction between right and wrong; strengthen his convictions of those truths which surround right with the most impressive sanctions.

The most dangerous shoals of materialism are called "The Irreconcilability of Religion with Science." Over these shoals, waves of shallow thinking hiss and foam. But, guided by two spar-buoys, we shall steadily keep to the deep channel. The spar-buoy on our right is true religion, and the spar-buoy on our left is true science. Boston University was founded by devout Methodist laymen under the inspiration of a Methodist preacher. True to the genius of their faith, they knew, as we know, that religion does not consist in forms and ceremonies, or in any mere intellectual assent to creedal dogma, but that it is a matter of life and experience. Hence they were not afraid to hold their brand of religion against the light on any level. Therefore, those devout Methodists wrote into the Charter of the University they were founding this definite non-sectarian provision:

"No instructor in said university shall ever be required by the trustees to profess any particular religious opinions as a test of office, and no student shall be refused admission to, or denied any of the privileges, honors or degrees of said university on account of the religious opinions which he may entertain; but this section shall not apply to the Theological Department of said university."

Guided by the spar-buoy of vital piety on one hand, and the spar-buoy of true science on the other, we shall make our way through these dangerous shoals. My thought is well expressed by Herbert Spencer in his treatise on "Education," where he says:

"Doubtless, too, in much of the science that is current, there is a pervading spirit of irreligion; but not in that true science which has passed beyond the superficial into the profound. So far from science being irreligious, as many think, it is the neglect of science that is irreligious—it is the refusal to study surrounding creation that is irreligious. 'True science and true religion,' says Professor Huxley at the close of a recent course of lectures, 'are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as does religion; and religion flourishes in exact proportion to the scientific depth and firmness of its basis.' "

Guided by such convictions, and characterized by a blending of open-mindedness with reverence, Boston University will pursue her onward course. We long for Truth as a blind man longs for sight; we will search for Truth as a gold-miner goes in quest of the precious metal; we will side with Truth, even if by so doing we must "share her wretched crust, ere her cause bring fame and profit, and 'tis prosperous to be just." But we will do this is a spirit of affirmation rather than negation, of reverence rather than irreverence. We will be careful of far more than the instinctive worship of an awe-struck hour. Our practice must square with our profession. We must create such an atmosphere around our students as will make them sensitive to life's tragic grandeur. The best way to promote virtue and piety is not by some mighty and phenomenal contingency but by loyalty in the midst of ordinary tasks and duties, for we know that "the uncommon life is the child of the common day lived in an uncommon way."

The compass by which we are to steer our ship is the Cross. I told you that the Seal of our University gives our port of destination as "Unselfish Service-for-the-Sake-of-Others." But all of the service there symbolized rests upon the Holy Cross, which spans the inner circle of the Seal from rim to rim. The Cross is the most wonderful subject that ever appealed to the intellect, the conscience and the imagination of mankind. I do not refer to the Roman gallows; I mean rather the "Cross" which was fashioned in eternity, and whose shadow falls on the disk of the whole scheme of things. This Cross condemns a spirit of self-righteousness, even though its wings be crimson-dyed with hues of Paradise. It exalts sacrifice for others. As one life-cell is lost that another may live and grow; as the blossom is sacrificed for the coming fruit; as the mountains are made barren to enrich the valleys; as the soldier gives himself for a principle, a reformer for a cause, and a mother for her child,

so the Cross symbolizes in solemn isolation the great truth that we also ought to lay down our lives for others,—as a sacrifice, a devotion, a consecration.

The Cross means more than this, infinitely more. But if it ever means less to Boston University, we shall know that our magnetic needle has been tutored. If, as iron sometimes magnetizes the compass on ships sailing the physical seas, gold should ever influence our needle on the educational voyage, let us honestly admit in advance that the deflection is bound to take us far from our original port of destination.

Let us, therefore, check our sextant and compass repeatedly by reference to the stars. The stars by which we are to verify our direction are the fundamental principles so faithfully followed by the Founders of Boston University and by my predecessors in this office,—Warren, Huntington and Murlin,—all of whom kept a clear vision as to the true end and aim of all educational endeavor:—the stars to which they looked were the unfolding of personality, the cultivation of ideals, the bestowal of vision, the clarifying of purpose, the strengthening of will, the development of power. To the fathers, a full-orbed education meant a disciplined brain, a cultivated heart, a buoyant religious life, solid attainments in character, and training for service.

The driving power that is to take the good Ship Boston University across educational seas, and land it safely at the port of Unselfish Service, is Personalism, or Personalistic Idealism. I have described materialism as the most menacing obstruction in the way of our progress. Over against materialism stands this idealism, whose psychology, unlike that of the popular behaviorism of the day, is purposive in character; whose philosophy is personalistic instead of naturalistic; whose logic is synoptic instead of analytic; and whose outcome is theism, not atheism.

There is an irreconcilable divergence between these two radically different conceptions of life. The realist stands alone on the deck of the ship at midnight, looking over the deck rail at the waves as they break against the side of the ship where the phosphorescence gleams and sparkles like frightened fireflies caught in the tangle of a trellised vine,—and the breaking waves is all that there is of life to him. But the personalist stands on the bridge with chart and light and compass, holding conversation with the stars that have broken through the purple shallows of the night,—and there is purpose and meaning in life for him. Personalism gives us the long view that makes possible the interpretation of the facts near at hand.

The phenomena of life are of such a nature that they simply cannot

be explained in physical or chemical terms. Values have no meaning apart from purposive psychology. All values, in the last analysis, are personal, and only persons can value. This self-transcending self testifies to a guiding Spirit. It leads us to a belief in a friendly universe. All our work on this view obtains a cosmic meaning. Belief in an intelligent and purposeful God who knows Himself and knows what He is about gives sanity and order to the universe. Belief in a moral, ethical, Christlike God who leads us on to all things true and beautiful and good, ennobles and enriches life and gives meaning to it.

Personalism views the whole universe as a society of persons. It takes into consideration the sum total of experience. Its sovereign test of every experience is, What kind of person will this make? It estimates all things in terms of their effects upon persons. By this standard must be judged educational processes, industrial relations, social contacts, political movements, and all the rest. Its dominant principle is the dependence of individual culture upon the moral and spiritual values.

The practical implications of this are amazingly far-reaching. I said awhile ago that if a man believes he is an animal, and nothing more than an animal, he will act like an animal. Contrariwise, if a man believes that he is an immortal child of God he will be sure to play a part in harmony with such a conviction. There is an old proverb that will bear repetition today: "Where there is no vision, the people perish"; or, more accurately translated: "Where there is no revelation the people run wild."

Let us not be deceived: there is not a ghost of a chance of the world moving forward to a better day until it moves on from a selfish individualism to a generous altruism which stimulates the highest development of personality.

And that is the driving power that I feel throbbing in the old Ship Boston University as I take my place upon the bridge. It is a form and spirit of activity. It is willingness to serve. It is the key to the highest service. It brings thoughts down from the mountain-top to the tense work of the valley. It gives service its true dignity, and glorifies everything. It smites wrong with knuckled faith. It is faith working through love.

The personalistic view of life gives us mental poise and peace; for no matter how sullen the skies may become, or how loudly the cannonading of devastating storms may roar, we feel the Great Pilot's presence with His hand upon the storm, as we go sailing on. (Applause, the company rising.)

The audience led by the Glee Club joined in singing, "O Master, Let Me Walk With Thee," after which Reverend GEORGE A. GORDON, D.D., LL.D., delivered the following benediction:

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with us all evermore. Amen.

The audience was then dismissed with the Recessional.

Luncheon at the Hotel Somerset

Following the inauguration ceremonies a reception was held at the Hotel Somerset, when the guests and delegates were informally presented to President and Mrs. MARSH and Dr. JOHN L. BATES, President of the Board of Trustees. Luncheon was served in the ballroom at half-past one o'clock. The invocation was offered by Bishop JOHN W. HAMILTON of Washington, D. C.

The Luncheon was under the supervision of Mrs. LUCY JENKINS FRANKLIN, University Dean of Women, assisted by: Mrs. J. Emmons Briggs, wife of Dr. J. Emmons Briggs of the Board of Trustees; Mrs. John P. Sutherland, wife of Dean Emeritus John P. Sutherland of the Medical School; Miss Marion A. Wheeler, Secretary of the University Dean of Women.

Following the luncheon, President MARSH, introducing as Toast Master Dean WILLIAM M. WARREN, said:

It is to me an inexpressible pleasure to meet so many distinguished leaders in the educational world and to have present in addition to them at this luncheon so many of the distinguished citizens from every field of thought and action in Boston and vicinity. I greet you one and all. If you who have been in a position similar to the one I have been in today will but remember, you will know how keenly I appreciate your presence and your words of good will.

I wish to say a word of appreciation to the committee who have had in hand the arrangements for today's exercises. I shall not name that committee. Upon it there have been representatives from the board of trustees and from the faculty. They have worked with tireless devotion and the success that has attended the exercises up to this hour is due in

FIVE PRESIDENTS OF BOSTON UNIVERSITY.

Standing (Left to Right): Dr. Lemuel H. Murlin, Bishop William F. Anderson, President Daniel L. Marsh.
Seated (Left to Right): Dr. William F. Warren, Dr. William E. Huntington.



full measure to the fidelity with which they have performed their duties. Personally I wish now to express sincere gratitude for what the members of that committee have done.

It is not my prerogative at this hour to name those who are to participate in the program to follow, only to say this, that I have naturally had a part in the selection of these who are on the program, and in every instance there was a special reason for having them. Many of them are personal friends whose friendship dates back across the years. They will know how glad I am to have them present. It is my privilege, however, to name one who will participate and who will direct the affairs from now on. The first president of Boston University and for thirty-four years its informing genius was William Fairfield Warren. (Applause.) Dr. Warren is still living, past ninety-three years of age, in good health for so many years, alert mentally and physically, able to take his constitutional daily, but unable to be with us save in the spirit. The committee felt that there were several reasons why we desired to have William Marshall Warren as the toastmaster for this luncheon; and the first reason, of course, because he is the son of our first president, Dr. Warren. In the second place, he is the dean of the deans, speaking now in terms of age. Somehow or other they have got to using "Dean" to denote age as well as office—a term of—well, sometimes it is long service, and sometimes it is seniority, and sometimes it is senility (laughter) and sometimes it is simply service. I heard of a case the other day where they spoke of a certain scrubwoman in a large office building as being the "dean of the scrubwomen." But speaking now only in terms of a period of usefulness, of service, in that sense of the word the dean of the deans of Boston University is the dean of our College of Liberal Arts, which properly stands at the heart of the University, furnishing sufficient depth of cultural soil for the departments to find rootage and nourishment. It is my very great pleasure to present as the toastmaster for this program one whom I have known before my coming here, whom I love and respect—Dean WILLIAM MARSHALL WARREN. (Applause.)

Dean WARREN began his duties as toastmaster by saying:

Mr. President and Friends:

As I have looked out over this company during the hour past, and have noted the pleasant conversation going on at table beyond table, and as I have noticed on what good terms the guests at this head table have found themselves, it has seemed to me that no word of formal welcome is in place. To adopt the figure which the President sustained through-

out his inaugural address, this large company is as a ship, which in Kipling's phrase, has already "found itself." I think we all feel that each knows the other, that we are one in spirit and in congratulation.

It is, however, particularly fitting that we should say just a word of warm welcome to our new president. With the inauguration of President Marsh a single circumstance marks a new era in the life of the University. We are passing today a point that will hardly be passed again. The University has for the first time called to her service in the presidency a man younger than herself. (Applause.)

By intimation of Holy Writ it appears that in right usage, whenever a woman—and in this connection, I take it, woman includes an alma mater—whenever an alma mater finds a piece of treasure for which she has been diligently sweeping, she calls in the neighbors to rejoice with her. That is just what the University has done. We have asked you to come in and rejoice with us in the finding of this piece of treasure. (Applause.)

The president's office has been receiving, from short distance and from long distance, telegrams, letters, and missives of all kinds, bringing wishes of good for the day and for the opening administration. There are four of these which have seemed to the committee examples of the rest.

The first is from the Secretary of the Trustees, Mr. Frank W. Kimball, who telegraphs from Los Angeles, California:

"*President Daniel L. Marsh:*

Congratulations and best wishes. Sorry to miss the great day."

Another from close at hand:

"*President Daniel L. Marsh, Boston University:*

The faculty and student body of Boston College send congratulations with the sincere wish for continued success.

JAMES H. DOLAN, S. J.

President."

(Applause.)

A telegram which brought much regret to the committee, from Bishop F. J. McCONNELL:

"Had absolutely imperative official engagement in West Virginia last night. Traveled all night and today to get back to Pittsburgh in time to reach Boston for services tomorrow, but failed. Bitterly

disappointed, but know you will have auspicious inauguration. Have deepest confidence for your future."

Bishop McConnell has said many quotable and quoted things, but I incline to think the most fraught with destiny is that simple statement which we all recall, in which he characterized the executive ability of our new president—the statement that determined the committee on the nomination of a new president to make every effort to learn whether in Pittsburgh were not the man that Boston University needed.

A letter from Senator WILLIAM M. BUTLER addressed to the president:

"I very keenly regret that it will be impossible for me to leave Washington in order to be present at the exercises attending your inauguration as president of Boston University. Some time ago I wrote the trustees in response to their kind invitation that I would make every effort to be present, but at that time I had hopes that Congress would have adjourned, leaving me partly free of legislative duties. The legislative situation now is such that I hardly feel justified in going away even for a day or two.

Were I present at Symphony Hall and at the luncheon, I would extend my warmest congratulations both to you and to the University which has been so fortunate as to obtain your services. My own affection for Boston University dates back to the autumn of 1882, when the beloved Dean of the Law School accepted a rather frightened youngster from New Bedford as a student. Two years later I received my degree, an honor I still prize highly. Later in life it was my happy privilege to serve for some years as a member of the board of trustees.

I know that you bring to Boston University exceptional qualifications for the place you are to fill, and I extend to you my earnest wishes for a long and successful administration of its affairs.

Very sincerely yours,

(Applause.)

WILLIAM M. BUTLER."

When the committee of arrangements, the committee to which President Marsh has expressed the gratitude which we all feel, commissioned me as toastmaster, I turned back to Plato's "Symposium" to discover, if I could, any hint as to the means that those old symposiarchs of the Greeks employed in encouraging after-banquet speakers to restrict themselves to their allotted time. (Laughter.) I am sorry to report that

after this research I was forced to conclude that the matter was left—as it will be left on this occasion—solely to the speakers' conscience. (Laughter and applause.)

When former President Murlin used to address the undergraduates of the several departments of the University, he never missed an opportunity to say that through the peculiar organization of the institution a man never graduated out of the University, he always graduated back in; for the statutes provide that every degree-holder is *eo ipso* a member of the University Convocation, a body which is recognized as a definite constituent of the total organization.

Now it is a great joy to me to assure Dr. Murlin that this wise provision for our alumni holds also for our former presidents. We think of him still as of our own number. He is still "President Murlin." I never stop to think whether he is president of Boston University or president of DePauw; he is simply my old friend President Murlin.

President Murlin is the man who used to practice all these songs that we have been singing since the wartime—all these songs that inculcate and encourage smiling. I was going down the subway the other night. Two students were near me within earshot. They were discussing one or two of the instructors, colleagues of mine in the College of Liberal Arts. I could not help hearing what they said, and I did not want to help hearing what they said. (Laughter.) They were talking of an earnest instructor, a capital fellow, marked by a winsome smile. It does you good to see that man smile. One of the boys said to the other: "Do you think So-and-So"—calling my colleague by name—"Do you think that he is married?" The other one said, "Naw; married?—with that wonderful smile of his?" (Laughter.) It is a matter of regret to us all that we have not the pleasure of welcoming also Mrs. Murlin, who endeared herself to the University as a whole and to wide circles in the community at large.

But, friends, I must set the speakers a good example. It gives me great pleasure to present President Murlin,—still a college president *de facto, de jure*, and DePauw. (Laughter and applause.)

President MURLIN, announcing as his theme "The University in the Heart of the City and My Creed", spoke as follows:

I am to recite "My Creed."

I. I believe in education. I adapt from one of my early mentors in education a sentiment as my own, that "we believe in the possibility of universal salvation on earth through education. Man's needs are the demand; God's power and love are the supply; the teacher is the medi-

ator." The college which I now have the privilege of serving was established by American pioneers in the heart of a vast wilderness in the very center of our continent. They said, "Next to the religion of the Son of God the light of science is best calculated to lessen human woe and to increase the sum of human happiness." These hardy pioneers there enthroned the teacher in the very fundamental faith that the teacher is mediator between God and man. "There is but one thing to study;—the study of God's truth and its application to the life of man; here lies the path and goal of all educational endeavor."

II. I believe in William Fairfield Warren, who, almost ninety years ago, a small boy, fired by zeal for God, stirred by the mystery of His brooding, feeling that he was too small and insignificant to be noticed by the All-Seeing Eye, built a fire on one of the Berkshire hills, on his father's farm, hoping that its flame of beauty and brightness would attract the attention of the Father, and perhaps He would also see the builder of the fire. I think he must have had great peace and quietness of mind and heart from that day to this, for there is no heart or mind within my knowledge that is so calm, steadfast and serene. This boyhood act of simple faith prophesied another fire he built on a hill in Boston which has been a beacon light to Boston for almost sixty years. I am sure God saw that light and I believe God sees it now set upon this Boston hill giving light to thousands upon thousands of young people; and it will be shining more and more, increasingly, in all the years to come.

III. I believe in Boston. This "darling town" has been peculiarly favored by divine blessing. Here began the great experiment of a free, self-governing people. From here have come the leadership and inspiration for every advance among this liberty-loving people. The free school, the free church, the free man,—all these drew their life from this city. The winds of freedom have ever blown here; a more favorable spot in which to live and learn, to work and to worship, cannot be found in all the earth.

IV. I believe in Boston University. Fifteen years ago, in great fear and trembling, I took up the work now to be carried forward by my dear friend Doctor Marsh. While there was great fear and trembling in my heart when I began these labors, there was also a divine content; some sense of what Boston University might become upheld me. Already physically in the heart of the city, I believed if we could turn her energies into the service of the city she would become spiritually what she was physically "in the heart of the city." The good work thus begun has

gone on until now her beautiful spirit permeates the entire life of the city. Verily she serves the city and the city respects her, will soon love her, and ultimately will serve her.

V. I believe in that vast company of men who gave out of the rich treasures of their hearts, their faith, their love and their loyalty, and by their large gifts from limited resources, and their self-sacrificing labors, carried this institution through the early years of doubt, difficulty and discouragement. Isaac Rich, Lee Claflin, Jacob Sleeper, founders; Alden Speare, Edward H. Dunn, Roswell R. Robinson, Chester C. and Augusta E. Corbin, and others, associate founders; and dear Doctor Huntington, William the Second, as Doctor Warren loves to call him (applause), pouring his lifeblood flowing through his brain and heart during many years of service as dean of the college, then for ten years literally laying his life down for the University as its second president; and that company of helpers,—Bowne, Lindsay, Latimer, Bennett, Talbot, Buck, Coit, Geddes, Taylor, Perrin, William Marshall Warren, and a great host, too numerous to mention, who have here loved and labored. These all have always nourished the highest ideals and standards for the University. Ever they have kept before them the ultimate goal of all their labors. Boston University is not "Just another educational institution"; it has a philosophy, a conviction, a goal, a purpose, and a method.

When God made man, whether by fiat of a single word, in a moment, or whether through a long creative process stretching through ages, it matters not—God made man. First his body; and then He breathed into his nostrils the breath of life, and man, spiritual man, became, in God's own image. And these godly men who have labored here for Boston University through all the years past have ever kept before them the crowning work of their endeavors, namely, manhood and womanhood. They have not been concerned about making lawyers over in our Law School, though they have done illustrious work as revealed in the number of honorable men in the law coming from this school; nor is Boston University chiefly concerned about making doctors over at the School of Medicine, though a finer group of followers of the Great Physician it has never been my privilege to know. Nor is Boston University feeling it her first duty to turn out preachers from the School of Theology, though the fame and praise of her graduates as preachers, editors and bishops is known throughout the ends of the earth; nor has Boston University ever believed that the biggest business man is the biggest thing in the world, nor has she bent her energies in the College of Business Administration to this end. In all her work in all schools—the School

of Education, the School of Religious Education and Social Service, the Graduate School, the College of Practical Arts and Letters, the College of Liberal Arts—Boston University has ever believed that above the work carried on by men in business, in the professions, in life, the greatest thing in the world is manhood and womanhood. “Let him first be a man” is the great end and aim of all our endeavors. Having manhood and womanhood first achieved as the result of our educational process, we shall give to the world a finer and brighter and richer service through qualities of labor in law, medicine, theology, teaching, business, or in whatever else our graduates may be engaged,

VI. I believe in Bishop Anderson. (Applause.) Having given almost fourteen years of the prime of my life to this great adventure for God, naturally I was wrapped up in its future. What dreams I had, what visions, what high hopes, what joy in work and service, and with what eagerness I labored! Then after thirteen glorious years in this high service suddenly came the solemn admonition that I must no longer run this race; that I could no longer carry the load; that I must pass this torch to other hands. What is a man to do when he faces a crisis like that?

When Jesus was facing His Gethsemane, what did He do? First He had a conference with a little group of His closest friends, and after they had talked it over, hiding nothing from one another, keeping back nothing, facing it all calmly and facing it whole, the record reads, “They sang a hymn and went out,” He to His cross, they to their sorrow and humiliation and defeat. There is but one thing for a Christian to do when he faces a crisis like that; abide in faith and go out with a song!

My singing was made more tuneful and triumphant because Bishop Anderson took up the task. I placed it in his hands with a great hope. He at once sensed the situation and with rare skill guided the affairs of the University with great wisdom. His long experience in dealing with educational problems, his wide acquaintance among educators, his power over men, his gracious courtesy, his fearless courage to do the right—all made him a peerless leader. In no experience has he shown greater and keener insight than in finding in Doctor Marsh a new President for Boston University. His insight was excelled only by his tact and leadership in persuading the Board of Trustees to agree with him so that unanimously Doctor Marsh was invited to the high office. Boston University can never cease to be grateful to Bishop William Franklin Anderson for his faithfulness and fidelity. (Applause.)

VII. I believe in Daniel L. Marsh, *President of Boston University!* Far-sighted clear-headed, warm-hearted, already he has won our confi-

dence. Now I must change the figure of speech I have been using all along, in view of what he said this morning. Our ship of state after passing through more than half a century of more or less troubled waters, now has aboard a pilot able-bodied, big-brained, and stout-hearted, who knows the ship and the sails, the sea and the chart, the stars and the compass,—above all, the great Captain. I believe in President Daniel L. Marsh! (Applause.)

VIII. I believe in Boston University. You are in the very heart of this dearest and most heartsome city in the world. The new location out on the noble Charles places Boston University in the line of development with the march of years. A hundred years from now you will still be in the heart of the city of Boston. You are within sight of Bunker Hill Monument, which means so much for human liberty and freedom; you are in sight of the State House dome under which so much legislation has been enacted that looks to human welfare and progress. You are in sight of the towers of Trinity, of Old South, and of the Church in Copley Square known as Edward Everett Hale's church. The spirit of these great men hovers over the city. All this past is yours, all this tradition is incorporated into your very life. You are the breath of its breath and the life of its life. You have these thousands of young people, the brightest and best of New England and the West, thronging your halls and out into the streets again into the life of the city. In another fifty years nothing important can take place in Boston but that the graduates of Boston University will have much to say about it, in large measure determining the character and quality of the life of that future. Be true. Hold steady. Say your prayers and go calmly ahead. The stars in their courses will fight for you. The fire kindled by the little boy among the hills of Berkshire but presaged the fires of light and beauty and purification which Boston University will ever keep burning brighter and brighter, adding luster and purity and beauty to this noblest of American cities. And as go the American cities, so goes America, and as America goes, so goes the world. I congratulate you, Mr. President. I envy you with a pure, unselfish and lofty envy the opportunity which is yours. For the next twenty-five years I would rather be the president of Boston University and live in Brookline than be an archangel and live in heaven! (Laughter and applause.)

At the close of President MURLIN'S address Dean WARREN, introducing as the next speaker Mrs. EVERETT O. FISK, an alumna of the University (A. B. '83) and a member of the Board of Trustees, said:

Our next speaker is a graduate and a trustee of the University. If I do not say very much about her, you will find the reason in a covenant which I have entered. To her has been assigned the task of spanning almost sixty years within ten minutes; and the time that I wish I might spend in describing her qualifications, I have transferred to her account. It is a great pleasure to introduce one in whom the devotion of the founders of the University and the spirit of those women who constituted the best of its early friends are so actively employed — Mrs. EVERETT O. FISK. (Applause.)

Mrs. FISK took as her theme: "The Founders and Early Friends of Boston University." She said:

Mr. Toastmaster, President Marsh, Distinguished Guests, Alumni, and Friends of Boston University:

During the luncheon hour it has been my very great privilege to speak with the distinguished guest on my left, Bishop Lawrence, of Cambridge across the Charles and with the distinguished guest on my right, Sir John Adams of London—to speak of Cambridge, England, where Sir John was himself an examiner at the University of London and I a student at Newnham College. We found many mutual friends. When I was a student at Newnham College there was one day among those we celebrated, known as "Commemoration Day." Upon that day it was the custom for the students of the different halls of residence to dine together in Clough Hall and in the evening to gather about their beloved principal, Miss Anne J. Clough (sister of the poet Arthur Hugh Clough and pioneer of higher education in Great Britain) and hear from her the story of the founding of the College and of the proud and happy day when the University Senate passed the famous act known as the "Three Graces" whereby women were permitted to take the Tripos or Honor Examination.

It is of interest to us today to note that the first steps taken to open courses to women in old Cambridge, England, were taken in 1869. Up to that time far-seeing and progressive professors gave permission to individual women to follow their lectures, and friends of the higher education of women provided a residence for such women in Cambridge; but it was not until 1883 that the University Senate passed the famous "three graces" an act enabling women to take the Tripos or Honor Examination, in Cambridge University. It is interesting to, to note that today, Cambridge, which was in the early days a progressive university, has not yet granted a degree to women, though Oxford, which in the

earlier days was the more conservative, has, since the World War, taken that progressive step.

Now it was in that same year, 1869, on this side of the Atlantic, in the New England, and adjoining the New Cambridge, that Boston University was granted its charter by the legislature of Massachusetts, opening its doors from the beginning to men and women alike.

The name of our University, given by the legislature of Massachusetts forty-seven years after the incorporation of Boston as a city, is no small part of our historical heritage.

The Founders of Boston University have already been named to you. It has seemed to me, while they had many noble traits of character in common, that each one from his own personality and experience contributed to the University a distinct gift.

The first one known publicly to advocate the founding of the University was the Hon. Lee Clafin, (born 1791), a Massachusetts Senator, a friend and generous donor to education, whose munificent gifts made possible the founding of Claflin University in Orangeburg, South Carolina, and whose benefactions to other educational institutions have left a monument more lasting than bronze.

It was his good friend Isaac Rich, a wealthy merchant of Boston, who took the decisive step, heading the application for the charter; and during his life and by bequests he gave to Boston University a sum of money, greater than any that up to that time, had been given by an American to an educational institution.

The third founder was Jacob Sleeper, mayor of the city, member of a governor's council and a state-appointed overseer—for twelve years of Harvard University—a man of deep spiritual life, devoted to religion and education. The part Rev. Gilbert Haven, afterward Bishop, Rev. David Patten and Rev. J. H. Twombly, played in the founding of the University cannot be mathematically measured, but these and other farsighted friends aided much by their encouragement, counsel and coöperation, and without the influence of any of these three, the whole plan might have failed of full fruition.

The governor who signed the charter was the Hon. William Claflin, son of the founder, three times governor of the Commonwealth, for many years a representative at Washington, and an original member of the corporation, over which he presided from his election in 1872 until his death in 1905. He was succeeded by the Hon. Edward H. Dunn, who held the office until his death—unfortunately, less than two years. Mr. Dunn was a co-founder, and among the other associate founders were the

Hon. Alden Speare, who was vice-president of the corporation for thirteen years, whose daughter became the wife of a president and whose son is today treasurer of Boston University. The names of Chester C. and Augusta E. Corbin have been mentioned, as also that of Roswell R. Robinson, whose name is borne by the beautiful Memorial Chapel and whose daughter is today an honored trustee of Boston University. Gov. Bates has been President of the corporation since 1920.

As there were three men of outstanding influence associated in name with the three Founders, so there is one name to be mentioned in association with Governor Claflin. His business partner and life-time friend, Mr. James Aden Woolson, by patient devotion to their joint business, made it possible for Governor Claflin to give his time to political duties in Boston and Washington as well as to the interest of education. Mr. Woolson left a bequest to Harvard University and Boston University, but to Harvard, through a Dean—he gave the priceless gift of his daughter.

The academic organization of Boston University was completed March 31, 1873, by the election of William Fairfield Warren an original member of the corporation, as President of the University. Dr. Warren had been Acting President of the Boston Theological Seminary from 1867 to 1873. Dr. Warren, having guided the organization of the University, governed its policies as President for three decades. It is of interest to note that William F. Warren had been the youthful pastor of both Isaac Rich and Jacob Sleeper.

History alone can give a full and just appreciation of the wisdom to know, and the courage to do, which characterized our great Founder-President.

In Boston, at that time styled the "Athens of America" and the home of literature, and New England proud of her colleges for men,—Amherst, Bowdoin and Brown, Dartmouth, Williams and Yale, and with Harvard long established across the Charles, it took vision to conceive and faith to found, as well as the spirit and courage of the pioneer, to build a university co-educational, which should open its doors from the beginning to bond and free, to rich and poor, no one excepted, regardless of sex, color, race or creed. During the administration of President Warren our Year Book bore the Latin inscription:

Servus ac liber,
Locuples ac pauper,
Nemo exceptus,
Cujusvis sit sexus,
Quilibet satis
Habet claritatis.

Mr. Toastmaster, among the early friends of Boston University were many of the Intellectuals of the day. To name them in the brief time we have, without characterization, is like reading the Catalogue of Ships.

I wish we might step back in the history of Boston to the days when Summer Street was the fashionable residence for well-known families. We should find the home of Jacob Sleeper there, and across the street that of Edward Everett, while George Bancroft, Nathaniel Bowditch and Daniel Webster had their homes under the rows of horse chestnut trees, with the traditional New England front and back yards.

The Concord philosophers welcomed the new university. I am indebted to a recent call with President Warren for many of the facts which I am giving now and for many of his memories which he has given us verbally and in writing. President Warren tells us that Emerson lectured in the halls of Boston University on his seventy-seventh birthday and received in his home in Concord a company of the alumni with a friendliness and cordiality never to be forgotten; that Bronson Alcott was for ten years an official visitor of the University; that James T. Fields was a generous donor to the University in time and thought, especially in the latter years of his life. Aldrich and Howells were unmistakable friends. Whittier's voice was heard in our halls and Oliver Wendell Holmes gave the last public reading from his works in Jacob Sleeper Hall. One name I specially wish to mention, and that is Thomas Wentworth Higginson, who repeatedly in his published works commended the new university for the unprecedented justice of its principles and the catholicity of its administration. Henry Norman Hudson, the great Shakesperian, was a professor at Boston University. Another professor, who was poor in this world's goods but rich in inventive genius, worked with the University during the day and toiled in his laboratory at night until he brought forth an invention which has brought to the world both untold wealth and blessing—Alexander Graham Bell (applause), a professor at Boston University and honored at Paris in the World Exhibition of 1878 with the Grand Prix d'Honneur.

Among the early friends of Boston University, were many notable women. In the first volume of the Year Book I found the name of Elizabeth Stuart Phelps as lecturer on Representative Modern Fiction, the first woman ever associated with a college faculty in New England. At the opening of the School of Medicine an original poem for the occasion was read by the author of "The Battle Hymn of the Republic."

Mrs. Clafin, wife of the governor, taught the genial gift of hospitality by receiving the men and women of the University in her beautiful home on Mt. Vernon Street. Mrs. Sleeper Davis, daughter of Jacob Sleeper, was the friend of many a student, welcoming them to her home with her father, on Ashburton Place. Mrs. Emily Talbot, was the wife of Dr. I. Tisdale Talbot, Dean of the Medical School. Mrs. Talbot was a great friend of the undergraduates. I remember that she organized a group who were taken to Concord and there visited the home of Bronson Alcott, who showed us many huge tomes which had been kept as diaries. Under the guidance of his delightful daughter, Louisa M. Alcott, we were taken to the home of Ralph Waldo Emerson, and taken to his own study. He invited us into his garden and with his own hand plucked a flower for each one of us. We also visited the Old Manse, the home of Hawthorne.

Mrs. Talbot sent her two daughters to the new co-educational university, which was contrary to the social traditions of conservative New England. After the graduation of her daughter, now the distinguished Dean Marion Talbot, Mrs. Talbot gave the first suggestion which united university women in an organization known as the Association of Collegiate Alumnae, which after more than forty years has developed into the International Federation of University Women. It was these women and such women as these who made it possible for the undergraduates to hear and meet other distinguished women, such as Abba Gould Woolson, Julia Ward Howe and Lucy Stone, whose daughter, Alice Stone Blackwell, is with us today and is one of our honored trustees. (Applause.)

It has been said that all the presidents of Boston University are still living. We are very grateful. Our revered nonagenarian President Emeritus is in Brookline but is represented here today by his daughter and by our toastmaster, as President Marsh has said. Our second President Emeritus is with us today—"William the Second." (Applause.) My friend and former President, Dr. Murlin, we welcome home today and we shall welcome him annually as he returns from DePauw to his permanent New England home on the coast of Maine. (Applause.) We are assembled here to do honor to the fourth President of Boston University. I must not omit to speak of the wives of these presidents. Mrs. Warren I remember very well, and the charm of her radiating personality. She held a great influence in home and church and university. Mrs. Huntington, the daughter of Alden Speare, became the wife of "William the Second." It has been my privilege to know both these presidents' wives since my undergraduate days. We cannot forget Mrs.

Murlin, and associated with her name will ever be remembered her earnest devotion to our first efforts to raise an endowment for the University Dean of Women. Now today to this group of noble women we welcome Mrs. Marsh. (Applause.)

Boston University waited long for her University Dean of Women, but the helpful friendliness of such women as these whom I have named and others whom I have not the time to name did much for the undergraduates which today is done by the deans of women throughout the country. We are very proud and happy that we have today a group of women of Greater Boston devoted to the highest interests of Boston University, who have formed a Women's Council and are interpreting the University to the community.

Mr. Toastmaster, the three immediate founders of Boston University made their three distinct contributions and they established this University on three basic principles—high standards in scholarship, wise and efficient business methods, noble spiritual ideals—making for Christian citizenship and Christian character. (Applause.)

Introducing the next speaker, Honorable JAY R. BENTON, an alumnus of the University (J. B. '11), and Attorney General of Massachusetts, Dean WARREN said: .

From the earliest days the University has been fortunate in having in its administrative councils men of wide knowledge of affairs, men active in political life. The governor who signed the university charter in May, 1869, was William Claflin. He was not only chairman of the board of trustees for many years, but in that critical time of reconstruction in our nation's history, from 1868 to 1872, he was chairman of the National Republican Committee. Of former Gov. Bates, who is still with us as president of the board, I need say nothing. Gov. Fuller, the present governor, is a prized member of our corporation. The next speaker represents not only the alumni of the University but this class of the University's friends. I have the honor of introducing to you the Attorney General of Massachusetts, Jay R. Benton. (Applause.)

Mr. BENTON spoke as follows:

Mr. Toastmaster, President Marsh, Distinguished Guests, Ladies and Gentlemen:

The American Republic may fairly claim to have adopted and to have followed out Macaulay's motto: "The first business of a state is the education of its citizens." Massachusetts was early to recognize the

importance of education, and at the very beginning of organized government in this Commonwealth the question was one of the first with which the state concerned itself. Among the many causes of pride in the history of Massachusetts, not the least of her claims upon our affection and loyalty has been the honorable record the Commonwealth has always made for herself in this great cause. She has ever been zealous to offer to her sons and daughters and to the eager youths coming here from all parts of the world every opportunity to prepare themselves for their life work.

In a degree, Massachusetts may be said to be a great schoolhouse for the United States. Her academies in her peaceful elm-shaded towns, her public schools and her institutions of learning enjoy the highest reputation throughout the world.

Our Puritan ancestors brought with them, to these shores, from Oxford and Cambridge the scholarship of England, and it was but two years after the establishment of the legislature that provision was made for the foundation of our most venerable institution—Harvard University. In the years that followed other great colleges came into being, have prospered and grown strong and become part of the very fibre of the State. Among these are Williams, Amherst, Mount Holyoke, Tufts, Massachusetts Institute of Technology, Boston College, Holy Cross, Wellesley, Smith, Radcliffe, and our own Boston University.

It was in May, 1869, that Governor Claflin signed the charter of Boston University. Its founders, as has been said here this afternoon, were three merchants of the city, Isaac Rich, Jacob Sleeper and Lee Claflin. By their wish, the foundations of the university were not laid "in the green stillness of the country," but "in the dark, gray city." Time has proved that the very situation and environments of the institution played a most important part in its present-day prosperity and standing. Established in the heart of the metropolis, its location determined in important respects its character. It could meet the just expectations of the public only by becoming a metropolitan university of the most advanced and comprehensive type. In the last half century its contact with the practical side of life has been immediate and real. It has not only aimed to serve the people, but it has been and is itself of the people.

Its charter holds no limitations of creed, and the university has always stood upon the broad basis of true merit and moral worth.

The service that has been rendered during its existence of more than half a century would not have been possible had it not been fortunate

in having exceptional men of great ability and high ideals at its head. The successes of today and those to which we look forward with confidence for the morrow have been inspired and made possible because of the devotion of men who have directed its affairs in the past.

Its first president was William Fairfield Warren, a man of profound scholarship and rich culture; its second, William Edwards Huntington, a man who conducted its affairs with fidelity and wisdom; its third Lemuel Herbert Murlin, a gentleman honored by all sons of Boston University, and who during his nearly fourteen years of service established five new major departments; and its fourth president Bishop Anderson, who has been at the head of its activities during the past year. It is due to the tireless effort of the gentlemen who have thus preceded, that we are under obligation for the existence of this metropolitan university of today. It has a total property and endowment of nearly \$6,500,000; it has a teaching force of more than 600; its annual budget is \$1,500,000, and its total student enrollment has reached the extraordinary total of 11,000.

As president of this institution Dr. Marsh this morning has been inaugurated. He comes to his new work with a breadth and fulness of experience and with distinguished achievement in the field of learning. He is equipped to take up the work where he finds it and to lead in the future growth and usefulness of the university. He well knows that much is demanded of one who exercises presidential functions. He realizes that the education of the young is one of the noblest prerogatives that can fall to the lot of man. He knows that to fill such a position one must not only be a scholar, an educator, but a man of large sympathies for youth. He must know how best to administer the affairs of a great educational enterprise. He must be far-sighted and clear in vision. He must be able to inspire the faculty and the student body to greater accomplishments. The serious responsibility of the position which Dr. Marsh has today officially assumed was admirably stated at an occasion similar to this by that learned statesman whose passing on we still mourn, the Honorable Henry Cabot Lodge. Senator Lodge expressed the thought as follows:

"Very fortunate is the man to whom it is given to stand at the head of a great institution of learning; for to him have come those things which are most to be desired by strong men,—work worth doing and a great opportunity. He is a builder; he is shaping the unknown future. Nothing can be finer than this, for it is far better to create than to destroy. To him is confided in part the young life

of the country. Presidents and professors grow old and pass away, the catalogue lengthens, and great names shine out upon it as the stars begin to burn in the heavens after the setting of the sun; history and traditions gather as the years flit past, the walls of the buildings grow gray and mellow beneath the touch of time; but the college itself is ever young. Eternal youth is always there, as the succeeding generations come and go. To the president of the college falls the task of moulding and leading all these young lives marching along in unending procession. He is their chief, their leader, their captain. It is a responsibility as noble as it is great."

It is fitting, therefore, that as you undertake your serious responsibilities you have a pledge of support from the great body of the alumni of Boston University. For fifty-seven years classes have come and gone, and thousands have gone forth to do their work in the community, the state and the nation. While Boston University is less remarkable in antiquity than some of the other institutions of the Commonwealth, it has through its graduates an honorable place among the ranks of educated men and women. They have made their mark in the practical affairs of life, in the professions, in sciences and letters, at the bench and bar, in the hospital and the sick room, in the pulpit, in the schoolroom, in the halls of government, in the offices of business, and, most important of all, through the women of Boston University, in the homes of the nation. This is not the time or place to enumerate in detail the high achievements of the graduates of Boston University, but as some indication of the fact, it is sufficient to say that several have been chief executives of the Commonwealth, that over the deliberations of our Supreme Judicial Court presides that learned justice, Arthur Prentice Rugg, and that in the campaign we are about to enter, the two great political parties of this Commonwealth will present as their candidates for the high and honorable office of United States senator two gentlemen who are both graduates of Boston University, and who have already served in the upper branch of Congress. But whatever situation the children of the University may occupy, all cherish fond memories of what the college did for them in the formative period of their lives. The obligation is recognized. It is a debt that can never wholly be repaid. We all desire to be helpful to those now in authority. With a full assurance that our confidence is rightly placed, the alumni pledge to you our fullest sympathy and support. We have a sincere belief that the best standards and the highest ideals of the University are safe in your hands. (Applause.)

At the conclusion of Mr. BENTON'S address Bishop ANDERSON rose and said:

Mr. Toastmaster, would you permit a matter of privilege which will take but just a moment? Each speaker, including the President of the University, has paid tribute to that wonderful man, the first president of the University, Dr. William Fairfield Warren. I am perfectly certain that I speak what is in the minds and hearts of you all when I suggest that this assemblage commission the brilliant toastmaster of this occasion to bear to his distinguished father our affectionate greetings and the assurance of our undying gratitude for his service to the University. And if it is your will, if the motion may be seconded, that I may not embarrass the toastmaster, I will put it myself. Is the motion seconded? (The motion was seconded by many voices.) And if you will adopt the motion will you signify it by standing and giving President Warren the glad hand. (Applause, all rising.)

Dean WARREN: I will gladly carry this message with which you have commissioned me through the initiative of Bishop Anderson.

As we picked up our programs at the outset we were all pleased to find that the invocation was to be voiced by one whose benignity of spirit made clear the wisdom of his selection for that office. If when the time for the invocation came, he was not here, the fault was not his but ours. Bishop Lawrence was invited to appear at one-thirty. At one-thirty Bishop Lawrence appeared. But through your kindness in complying promptly with the directions of the committee of arrangements, and through the general efficiency of that committee, the banquet had begun two minutes ahead of time. In behalf of the committee and of us all, I tender apology to our intended chaplain.

Bishop Lawrence is not a college president, but let me tell you, there is not a college president, Nicholas Murray Butler included (laughter)—there is not a college president who does not envy him his generalship in bringing adequate endowment to good causes. (Applause.)

Released from the office of the invocation, Bishop Lawrence has consented to bring us now a word of greeting. (Applause.)

Bishop LAWRENCE spoke as follows:

I am glad to say this word of hearty welcome—welcome to you into a group of immortals. For has not Mrs. Fisk just shown us that to be the president of Boston University means that one will not die? They are all alive, and I said to Dr. Huntington a few minutes ago, "Why

Doctor, you have not turned a hair in thirty years." But he responded, "Yes, but I have lost a lot of them." (Laughter.)

In 1869 the University was founded. When Mrs. Fisk spoke of that, this occurred to me: In 1869 Charles William Eliot became President of Harvard University. In 1869 Phillips Brooks became rector of Trinity Church, Boston. Boston University as an institution in the center of Boston, President Eliot a leading educator of the country, Phillips Brooks, a prophet of religious faith and spiritual emotion. We discover how in the uprising of one institution she may be buttressed on many sides by the personalities of educators, of preachers, of business men, of citizenship of all sorts. The word, therefore, that I say to you, Mr. President, is this: You will find here in Boston, a spirit of coöperation on the part of universities, colleges, churches, citizens, with the alumni and with all the traditions of the university, which will be your strong support. (Applause.)

At the conclusion of Bishop LAWRENCE'S address Dean WARREN said:

The next speaker is a representative of the New England colleges. He is one of the few former college deans who have been willing, knowing all that is implied, to become a college president. The only reason that he is not also a democratic senator of the United States is that he maintains loyal residence in that stronghold of republicanism known as the State of Maine. It gives me great pleasure to present my friend, President Kenneth C. M. Sills of Bowdoin College. (Applause.)

President SILLS spoke as follows:

Mr. President and Ladies and Gentlemen:

It is a very high privilege to have been asked to present on this happy occasion the greetings and congratulations of the New England colleges and schools to your new president, Dr. Marsh. Amongst our institutions of learning here in New England, Boston University occupies a unique position. I think it has done more for popular education, for adult education, than any other institution in New England. Through its various schools it has reached a very large number of people indeed and its influence has been widespread. To guide the destinies of that institution over the next twenty-five or thirty years requires unusual qualities of heart and mind and soul, and I am sure that, having heard your president speak to us this morning, you will unite with me in feeling he has those requisite qualities.

And yet sometimes I feel that on an occasion of inauguration the congratulatory note is perhaps at times too deeply struck, and that it might not be at all inappropriate for a college president on assuming the new duties of his office to ponder somewhat on the medieval theme of the mutability of fortune. Even here in staid New England, there might be some lessons on that theme. I myself happen to have been president of Bowdoin for just eight years, and in that short time presidents have come to the following amongst other of our higher institutions of learning: University of Maine (twice), Bates, University of Vermont, Middlebury, Norwich; here in your own Commonwealth, Amherst, Amherst Agricultural College, Boston College, Clark, Tufts, Radcliffe, Wheaton, your own University; down in Connecticut, three institutions, Wesleyan, Trinity and Yale. And I sometimes think it is interesting that such changes happen in New England, where we have so much appreciation for long continued service. It is a typical New England story that you have all heard of the citizen at Exeter who rose in town meeting to express his opinion and began by saying, "I have only been a citizen of Exeter for twenty-six years," and the moderator ruled him out of order on the ground that the town of Exeter had no interest in the opinion of transients. At one time a gentleman who was stopping at York Harbor went around to the church on a Sunday morning and after listening to the sermon he inquired of the sexton as he left, "Is that your regular minister?" And the sexton said, "No, sir, our regular minister is away." Said the visitor, "How long has he been away?" The answer was, "Forty years."

With our conservatism it is perhaps strange that we college presidents are

"a moving row
Of magic shadow shapes that come and go."

But I do feel that we need to emphasize this fact that in addition to our good wishes, President Marsh needs, and needs very greatly, our prayers as he enters into what has been so well called "the impossible profession."

I remember on a similar occasion, a few years since, the New England college presidents met at Wesleyan and followed out our custom of having the youngest president preside at the morning prayers at chapel; after leaving the chapel President Lowell remarked to President Hadley, "Did you notice how admirably our young friend President Ogilby of Trinity prayed? He prayed for the alumni, he prayed for the undergraduates, he prayed for the trustees, he prayed for the faculty, but he didn't pray for the college presidents." And Mr. Hadley said, "That is quite all

right; after he has been in office for a few weeks he won't have time or thought to pray for anybody else." (Laughter.)

So I do think that we need to emphasize the thought that prayers are called for as well as cheers.

And yet when we have had, as we have had this morning, such a very deep and widespread interest in education shown as was shown by the attendance and by the general interest in the inaugural ceremonies, I think it is a sign that the American people are deeply concerned with education. I often and sincerely feel that we are as Americans sometimes more interested in education than we are in any other field of thought, even religion. Sometimes we make almost of education a religion. And while in that over-emphasis there may be dangers, there are also very great assets.

In view of this widespread popular interest in education I hope it may not be ungracious to point out at this time that there are two or three things that the community in general can do for college education to make it still more effective. This first is this—and this is something, Mr. President, that you of course realize and will realize more and more as you go on in your administration—that we need to improve not only the quality of our teaching but the quality of our teachers. If you go into a university and watch the boys—I am talking of them particularly, because I do not think the same thing applies to girls in this particular aspect—watch them go back and forth to the various graduate schools—into the Law School, into the Medical School, into the School of Business Administration—and then pass to those who are studying in the graduate schools of arts and sciences or in the schools of education—you must have almost a sinking of the heart. Not that there are not many admirable men being fitted for school and college positions, for there are, and the quality, I am sure, is improving; but that we are not sending into the great profession of teaching as we are not sending by and large into the great sister profession of the ministry the best that we have. If we could for a decade send the pick of our people into the profession of teaching, if we could only get it into the minds of men and women in general that teaching deserves not simply the tribute of lip service but is actually and truly as great a profession as law or business or medicine, so that men would be glad to have their sons in that profession, we should do a great deal for the intellectual life of America. In that profession scholarship is vital and necessary.

There is one other great service which can be rendered by the university that we need to emphasize at this present day, and that is this,

—in the midst of all our present confusion and industrial and other strife, if we could only somehow or other get something of the attitude of the scholar into our dealings with one another, it would go far toward solving our problems. When we are studying the great fields of literature and thought and history and science, nothing makes very much difference; Homer, Shakespeare and Dante belong to all ages and all races. The greatest discoveries of science have nothing to do with whether a man is Jew or Gentile, bond or free; they are for all. And if we could only transfer from our intellectual training and from our intellectual life something of those lessons of tolerance and liberality into our political and social and economic life, we should gain a still further service from scholarship. Those two things among others, I take it—to train teachers, to present the teachings of a broad tolerance,—are among the functions of a great university. And here in this city the university, sir, over which you preside, if it is true to those ideals of service that you so well pointed out this morning, if it does nothing else than these two things, will be like the shadow of a great rock in a weary land and will be a source of refreshment and light not only to the scholar from his desk but to the man in the street. (Applause.)

Dean WARREN, in the following felicitous words, introduced SIR JOHN ADAMS, Professor Emeritus in London University and Special Lecturer at Harvard University:

President Sills has shown that he holds worthily the distinction of being our easternmost standard-bearer for classic education.

Between the body of Trinity church in Copley Square and the parish house at the corner of Boylston Street and Clarendon, is a quiet colonnade. It gives the effect of an Old World cloister. Many of us know it well and the hush that prevails beneath its walls. The arches of the great church are all round—they are all the Romanesque arch—save one. For in this retired passage-way, well back toward the body of the church, there is one arch that has in full the stone tracery from a pointed Gothic window. Many of us have stood there before it and have read the inscription on the bronze plate that explains its presence. It is a bit of Old Boston in New Boston. The gray tracery was a gift from that old church that we know as St. Botolph's, in St. Botolph's town across the sea.

Now all through this city you will find just that kind of thing. Down on State Street—in the city hall—wherever there is a chance, a bit of the Old World and, if possible, of Old Boston, has been inserted into the fabric of this town.

In a city proud of this tradition, what could be more appropriate than that in a program of this sort under the auspices of Boston University there should be found place for a speaker who brings to us greetings from across the sea. It is a pleasure to introduce Sir John Adams, who represents in New England the older England that we hail with reverence and with affection as our mother land. (Applause.)

SIR JOHN ADAMS, bringing "Greetings from the Capital of Old England to the Capital of New England", said:

Mr. Toastmaster, Ladies and Gentlemen:

On one occasion John Ruskin challenged an Oxford audience to tell him straightaway what a university is. He said, "Is it a place where everybody goes to learn something, or where some people come to learn everything?" They were not sure. Of course the answer is, a place where everybody comes to learn something. In America your universities are almost places where people come to learn everything. The important point, however, is personal. We are quite clear that a university is a body of people and not a series of buildings. In your university here especially you are very much scattered. Your new president pointed out the other evening at a meeting where I was present the need for unity, the need for corporate spirit, the need of the *universitas* —which literally means, as you know, "the whole of us." The *universitas* does not mean a building, but a body of people gathered together for a common purpose.

My University of London is very like your university here. We have a great many points in common. We began at once admitting women to full privileges in London. And further, we are alike in a peculiar respect. We are both very like heaven. We are like heaven in the same way. We are like heaven in this way: We are told, you remember, in a famous book, "in our Father's house there are many mansions." In London our university is made up of many mansions, and you here in Boston are in the same position. (Laughter.)

What your president rightly deplored was the lack of joining together with one another. You are a scattered people, but, after all, you are a great university, greater by far than I had thought on the other side of the Atlantic. We knew of you, but we did not know you aright. When I go back to England I will speak in a different way of Boston University —as a place where I have seen a great spirit, apart altogether from stone and lime. In England we are too fond of stone and lime. In America, even, you are a little too fond of them. And yet in America we find the

finest illustration of the university spirit. It is from you that we get the best example of the real university. It is from you that comes the story that a university consists of a log with a student at one end and Mark Hopkins at the other. With your usual skill in a kind of academic slang, you have put into a small phrase like this the whole essence of the matter.

At this time I am not going to make a speech, but I am going to sit down on the one essential point. What you want is a unifying force working from within. What you have got today supplies that fundamental need. You have now got in the old classic phrase, "the genius of the place"—the "*genius loci*"; and in the *genius loci* you find the man of whom we are all proud, and to whom we as outsiders look up with the highest admiration—Dr. Marsh. (Applause.)

Dean WARREN, introducing the closing speaker, President WALTER DILL SCOTT of Northwestern University, Chicago, said:

In all the relations of our human life, one of the pleasantest to look back upon is that of teacher and taught. We speak swiftly of Socrates, Plato, and Aristotle as if those three names were associated merely in the smooth lapse of time. But as we read our Diogenes Laertius, and find that Plato was taught of Socrates, and that Aristotle, in turn, was taught of Plato, there comes a new meaning in that sequence. Our next speaker stands not merely as a representative of our remoter neighbors in the Middle West, but as the former teacher of our new president. I am happy in presenting President Walter Dill Scott of Northwestern University. (Applause.)

President SCOTT speaking on the theme "University Standards" said:

Mr. Toastmaster, President Marsh and Friends of Boston University:

I rise with a spirit of congratulation. I congratulate the audience that every speaker up to date has confined himself to the allotted time. I congratulate, however, very much more President Marsh, because not a speaker today has devoted himself to admonition and advice to President Marsh.

It is a happy occasion. President Marsh wrote me a week ago and asked me if I would speak on "University Standards." I replied immediately that I would. I hadn't the slightest idea of what he wanted me to say, and I rather suspected he hadn't. However, I must do it. But before I do may I do that which no one else has done—may I say something about President Marsh?

If I remember rightly, in the fall of 1904 he came to Northwestern

and was taken on trial. We were not at all sure that he was prepared to enter the junior year, which he desired at that time to enter. I am not sure whether we placed him on probation or not, but there was an uncertainty, because the college from which he had come, where he had completed his first two years' work, was not with us an accredited school. He came into my class in psychology. I did not know whether a student with that preparation ought to be allowed to enter the class, but he was accepted. During the two years which he spent with us before he received his bachelor's degree he manifested unusual qualities. When I told him in psychology to read from James' Psychology from page 60 to page 94, he probably did it—if I ever made such assignments, and I am afraid I did. But he did more. He was a wide reader. He was an independent thinker. He analyzed the material of the course. Now, of course, incidentally, he was awarded Phi Beta Kappa, although we have a conscientious scruple against awarding Phi Beta Kappa to anyone who has not been with us four years. He took part in the activities, in the life not only of our little village of Evanston but of the great city of Chicago which lies at the door. At the end of two years he was given a bachelor's degree with highest honors. He desired at that time to enter into the graduate school, and that is always a question as to whether a student is really fit for graduate work—whether the breadth of view, the wide reading, the appreciation of research, is such as to warrant entrance into that career. Our doubts were soon dispelled. At the end of the year he took his master's degree with the highest honors which we can bestow in connection with that master's degree. And furthermore we found that during those four years he had been on our campus, he had spent most of his time in other activities. (Laughter.) He came to know the life of a great city and made a special study of the Poles—Polacks—who herded together in a great center of the city not far removed from Evanston. Debate and oratory were within his field. Garrett Theological Seminary is on our campus and is affiliated with the University, although the presidents of the two institutions admit that the affiliation consists in the fact that the seminary has leased land from us for which we charge them a dollar a year but which they have never paid. (Laughter.) The affiliation was so close that finally Marsh was allowed to take some work in Garrett. The question they raised was as to whether he had the heart, the view, the capacity for a pastorate, and, if he should complete a theological course, whether he had the adaptability for that great profession and calling. He selected Boston University as the alma mater for his theological degree. He came here an

unknown man and received his degree in one year. Then the question arose as to the sort of field which he could enter and accomplish results. He selected the most difficult field in America, so far as I know—and I spent a year there in the smoke of that city, in the Pittsburgh field. I was there one year in the city when he was there and I speak knowingly of his accomplishments. By rumor I understand that he preached in a church there in which no one else was willing to preach, in which there was a great opportunity and no salary, and that for nine years he occupied the pulpit on Sunday nights without salary. He edited a paper; he conducted the social and religious activities of the Methodist church and the other churches of the city of Pittsburgh. If there was anything in Pittsburgh that he didn't happen to run except the steel mills, I don't know what it was.

Now I forgot—because I was to speak ten minutes and I was to speak on university standards and nine minutes of them are now gone and my watch isn't running—What is it to be a university president? What are the university standards which President Marsh has set for himself? I listened this morning for my address at this time—What are the standards? I want you to notice this. He was discussing the change in education in a hundred years, and he said, "*Training for* is training *in*." Do you remember that sentence? A hundred years ago we were under a different standard. We were under the idea of mental discipline, that training in one field was training for any field, contradicting this fundamental principle of President Marsh. If you happen to have a good teacher for Greek, advise all the students to study Greek. They studied Greek to prepare a man for a learned profession or for business or for politics. President Marsh's theory, if I rightly interpret his principle, is, training for any field is training in that field. Training will carry over only so far as the new field has identical elements and a common function. Mathematics will not greatly assist one in playing the violin; it may in engineering. Greek may not greatly assist in the study of law, but it will in the terminology of medicine. Latin may not greatly assist in the study of politics, but it may in the terminology of certain sciences. All these subjects are important, but the college president of today must know the problems for which the youth of this age is training.

In a metropolitan university the standard raised by such a man as President Marsh is to give that training that fits the individual for the problem which he will face in this metropolitan life. That is the standard which I believe President Marsh, by his training, by his ability, is prepared to meet.

Now, secondly, he said: "Our training should not be for practitioners but training in the fundamental principles," having reference primarily to our professional schools. A hundred years ago our professional schools were so inadequate that we are surprised that the graduates succeeded in their callings. If we think of the curriculum of any professional school we suspect that the products would be artisans and ours artists; their products would enter an occupation if ours enter into a profession. That is, the necessity for the breadth of learning which is essential today in all our professional schools is a standard which President Marsh has erected for this University.

Now just one word more, because that minute is not quite gone. He emphasized the necessity for research—that the faculty was a group of men engaged in research. A hundred years ago a university performed its function if it carried down the traditions of the past and transmitted them to the coming generation, handing the torch of learning from the old man to the young, from the seer to the youth. The responsibility for the learning then extant was symbolic. But, as President Marsh says, today that is not the truth, but the ideal must be the pushing back the horizon, the discovery of new truth, the formulation of some new principle or the invention of some new application of an old principle. In his address this afternoon he had reference to that man who stands out preëminent, Professor Bell. And I am surprised that someone did not refer in person to Professor Bowne and his formulation of the philosophy of Personalism, which typifies the task of the great university professor.

President Marsh has set a standard for the faculty, and this faculty gives adequate illustration of the point of view that research is increasing the learning rather than the storing and the transmitting. If we can judge the future by the accomplishments of the past, if we can judge the standards, the ideals and the program by the address of the morning, then I can congratulate President Marsh, I can congratulate all friends of Boston University in the fact that a new member is added to that small group of immortals who have honored Boston University. (Applause.)

The exercises concluded with the following words by Dean WARREN:

It remains only on behalf of the University to thank all our good friends who have come in to share our rejoicing. And so concludes the formal ceremony of the inauguration of the fourth president of Boston University. In the words of the old prayer which has come down to

us through twenty-five centuries, I add the solemn wish: "*Quod bonum, faustum, felixque sit!*"

Abstracts of the GREETINGS from former PRESIDENTS and ACTING PRESIDENTS OF BOSTON UNIVERSITY.

(From *Zion's Herald*, Wednesday, May 19, 1926.)
(By courtesy of the Editor, Dr. LEWIS O. HARTMAN)

DR. WILLIAM FAIRFIELD WARREN

1873 - 1903

As first of the three successive presidents of Boston University, I am invited to pen a few words appropriate to the inauguration of our Praeses the Fourth. Very willingly I accept the courteous invitation.

This historic day opens a new administration. Of necessity it separates an impressive past from an unknown and unknowable future. As we cannot read the future, it is wise to turn our thoughts to the past.

In the year of my birth President Wilbur Fisk graduated his first class at Wesleyan. As I saw the light of day in March, I was in time to count myself a contemporary of the entire class of six. Twenty years later Wilbur Fisk's university rashly pronounced me a bachelor of arts, and sixteen years after that I was called to write the charter of Boston University, and to assume the duties of its presidency.

Now, then, has dawned the day of the fourth president of Boston University. Wonderful was the record of the second administration; not less so the record of the third. Eighteen years ago this fourth president was a student in Boston University—a student in my own class in "The Religions of the World, and the World-Religion." His record as a student and since justifies my confidence that his achievements in the presidency will be all that we hope. I feel no call to charge him to fidelity. He is daily in touch with an invisible Master, whose honor is bound up with his own.

DR. WILLIAM EDWARDS HUNTINGTON

1903 - 1911

The man and the opportunity have auspiciously met as President Daniel L. Marsh has formally accepted the presidency of Boston University. Salutations are now in order, especially from those who have in turn occupied the "perilous seat," taken voluntary retirement and still

live! These all have had their day, and are glad that into their labors another now enters, well equipped, eagerly looking forward to the field of action. A great university needs a wise administration. It is a complicated organism, and like a machine will not run itself. Neither can there be divided authority in controlling its operation; the one man whose hand is on the wheel must be held responsible. President Marsh, we believe, has the qualifications for the task. The mechanism of the university is an organized assemblage of text-books and libraries, laboratories, apparatus, and lectures, students, teachers, and graduates. It is an organism whose function it is to stir and train the intellectual life of youth, and has a momentum of its own according to its traditions, genius, aims. Wisely administered, it is of measureless service to the community, and to the world of human life.

Boston University has in its first half-century of growth formed some worthy traditions, by its situation and environment has won its name and its individual characteristics, and has held steadfastly to the main purposes in the minds of its founders. It holds in veneration the Hellenic and the Roman cultures—in their philosophy, literature, art, and law; but as the tree honors its own roots by the leaves and fruit of its branches, so modern education, as conceived by this university, seeks to show some of the richness that comes from those ancient sources that are still vital, avoiding, however, a medieval subservience to outgrown methods in pedagogy.

All hail to President Marsh, as he takes the torch of leadership, and carries on!

DR. LEMUEL HERBERT MURLIN
1911 - 1924

My dear Dr. Marsh: Greetings on the eve of your inauguration as president of Boston University. Fifteen years ago, in great fear and trembling, but in confident trust, I stood where you now stand. I found immense opportunities, and soon innumerable friends who gave me unstintedly of their labor and love, their sympathy and prayers, without which I could have accomplished little.

After almost fourteen years of joyous and glad service I suddenly discovered that I had gone beyond my strength and must yield to others the high privilege I enjoyed. It was a grave and sad crisis in my life. It seemed to me, however, that to try to go on would be disastrous to me and most hurtful to the progress of the university, and would delay finding a heart warm enough, a brain big enough, and a body strong enough to "carry on" the great enterprise dearer to me than life.

Now you have come: as I believe, the providential man for the providential hour. There is a great content in my heart and I am filled with a high hope. You have great gifts, graces, and usefulness tried in the furnace of great labors. May you have light and leading, wisdom and discretion. I believe you will, by God's blessing, which you will ever seek.

BISHOP EDWIN H. HUGHES

March—September, 1923

If we could see all that is involved in the inauguration of a college president in any section, we would be deeply impressed. But where the interests of a large church, and of a great city, and of literally scores of thousands of students are involved, the sense of import is overwhelming.

Suppose that Jacob Sleeper, Lee Clafin, and Isaac Rich could have foreseen the meaning of the inauguration of William Fairfield Warren! Could they have endured that advance view of a world-wide influence? Later came William II! Then Lemuel Herbert Murlin! All the administrations brought on new educational marvels. How strange and good it is that all former presidents and all acting presidents are still on earth —eager sharers in the glory of this new hour of inauguration.

Now comes President Daniel L. Marsh. We walk with him over the threshold of his presidential duties and place upon him and his work all the benedictions that our hearts can pronounce.

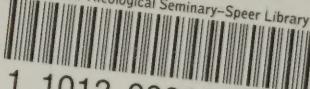
BISHOP WILLIAM F. ANDERSON

January 1, 1925 — February 1, 1926

Welcome! Hearty welcome to President Daniel L. Marsh, new president of Boston University. He answers this challenging call from the prime of a virile, vigorous manhood. He has had thorough training, large experience; has been tried, tested, and toughened by courageous grappling with vexatious administrative problems. He has industry, courage, faith, daring. He is unafraid except of doing wrong. He believes in himself, in his cause, in his fellow men, in God. He stands for true ideas of culture; for an education that includes the whole man in his manifold activities and possibilities. His election will prove the uniting of man and the opportunity. Let every man of us stand by our new president. Thus victory will be assured for Boston University.



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